524 In the compound of the king at Ngalangi there was an *ocel* board consisting of an oval piece of wood on a short base. Thi board had holes arranged in four rows of seven, twenty-eight hole [525] in all. The king refused to sell the board. He said that it wa highly valued and that the gambling stakes were high.

Up to the age of sixteen years boys play the game of *ocitiña* Each side has a number of bulbs from a figwort, which are rolle along between two lines of boys who shoot at them with arrows The winners are those who have shot the greater number of thei opponents' bulbs. The party *A* rolls bulbs while the opponents *B* do the shooting. Then the positions are reversed. A game with whipping tops is *ongilili* which is said to be of Umbundu origin not a derivative from a Portuguese game. There is no evidence that games are seasonal; any game may be played at any time.

Games of mimicry naturally form a diversion, and boys imitate the occupations of their elders. The chief activities of adult males are warfare, hunting, and carrying, all of which used to play a very important part in the communal life up to a few years ago. When boys play at making war they have two sides, the attack and the defense. The attacking party runs about the village taking prisoners, who are tied with bark rope. Girls sometimes play this and other games with the boys, but usually boys and girls play separately.

Sometimes strong boys are selected for hunters whose dogs are the little boys. Boys who pretend to be the antelopes or other game go to the tall grass to hide. Toy bows and arrows are made, but sometimes the hunters go through only the movements of shooting. The boys who are pretending to be the game roll over and gasp when shot. The "dead game" has to cling to the pole on which it is borne to the village on the shoulders of the hunters. The little boys go along on all fours barking like dogs.

The Ovimbundu were, and still are, renowned carriers whose prowess is imitated in boys' games. Boys make up loads in the correct way; that is, lashed in the fork of two long sticks which can be rested on the ground. These they carry along, singing as they go. There is some wrestling, also stone throwing to test distance and accuracy. Rubber is made into a ball which is bounced rapidly and repeatedly with the open palm. Men and boys sometimes form a ring around which the ball is thrown from one person to another.

The Ovimbundu have no game played with string wound around the fingers, and I have been unable to find any evidence for the past or present formation of string figures. I have seen boys making bird